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stated in the *Laws*, and the scope of a true national education (c. xvii) have a double interest and message. In the *Gorgias* Callicles rejects all law as a product of contracts made by the weak to defraud the strong of the just right of their might. Law institutes a "slave-morality"—the very phrase of Nietzsche—and slave-morality is no true morality, for Nature and Law are opposite, and Nature is the true rule of human life. In his *Laws*, Plato tells us that to the militarist "peace is only a name; and every State in reality is in a constant state of war with every other, without any declaration, but also without any cessation." So peace is subordinated to war, instead of war to peace.

Mr. Barker's point of view and his style are fresh and free from pedantry; he can illustrate Plato's theory of crime from Samuel Butler, and the Russian convicts in the revolution of 1917, who when "they were told that they were free, answered: "We have no right to be free. We have committed crimes, and must expiate them." "Straightway they elected warders from among their number, swore to obey them, and to hang any man who should attempt to escape." The writing of this study was as Mr. Barker writes in the preface, "pure pleasure" to the author, and its reading is equally pleasant to the student.

M. J.

London, England.

THE FORGOTTEN MAN AND OTHER ESSAYS. By William Graham Sumner, edited by Albert Galloway Keller. New Haven; Yale University Press; London; Humphrey Milford, 1918. Pp. 559. Price, \$2.50.

This volume forms the fourth in the series of collected essays of the late Professor Sumner. The plan did not originally contemplate more than a single volume, but the discovery of a number of unpublished manuscripts and the reception accorded to the first venture have led to the publication of the four with an enlarged bibliography and a complete index in the present volume. The essay which gives the title to the present book was written in 1883 and it has seemed to the editor appropriate to use this title "in view of the fact that Sumner has been more widely known, perhaps, as the creator and advocate of the 'Forgotten Man' than as the author of any other of his works." In the volume as a whole, economic essays occupy the largest

space. "Protectionism, the -ism which teaches that waste makes wealth," leads off with 100 pages, and is followed by sundry tracts for the times on Free Coinage, The Crime of 1873, etc. An essay on Politics in America, reprinted from the *North American Review*, and another on the Administration of Andrew Jackson, represent one of the side lines which Sumner taught at Yale so effectively to large classes. Of more general ethical interest, besides the title essay, are those upon Integrity in Education, Discipline, and what the editor styles a "curiosity" consisting of the contents of a socialist newspaper of the date July 4, 1950, with paragraphs of news, editorial items, and announcements of various sorts, intended as a parody upon socialist arguments.

The primary interest of these four sumptuously printed volumes, which make a worthy memorial to the powerful mind and clear-cut personality of the great teacher whose influence in the world of affairs it would be difficult to measure, is of course historical. They are an unequalled presentation of many aspects of *laissez-faire*. Such teaching day after day in the university which has trained such a great number of lawyers and public men will need to be understood by any student of the last quarter of the nineteenth century and the first quarter of the twentieth. The intellectual vigor, the penetrating analysis, the absolute clearness of statement, the genius for illustration, gave a drive to Sumner's arguments which could not fail to make them count in the very mental structure which his pupils were building. Read to-day, they seem undoubtedly to have a certain hardness, a certain blindness to the interdependence of social groups, and to certain large sides of human nature. Yet, curiously enough, just at the time when this present volume appears, we are having on a large scale an illustration of "The Forgotten Man." Since the beginning of the war, certain individuals and certain groups who have been in strategic positions have either profited by peculiar conditions or at least have been able to hold their own. But a large number of "forgotten men" have been struggling on in various occupations, seeing prices go up and wages or salaries practically stationary. In this case, to be sure, these people have not suffered because "well-meaning reformers" have aimed to benefit the "poor and weak" at the expense of the ordinary taxpayer whom Sumner portrays so sympathetically. Nevertheless they are suffering because of a "mixture" in our

institutions of diverse theories. Sumner declared the mixture to be between the "old mediæval theories of protection and personal dependence and the modern theories of independence and individual liberty." At present the mixture is between the theory of independence and individual liberty as it might work in a world where no two people ever used their liberty to combine and where liberty to hold property did not imply power over others, and that same theory in a world where liberty to combine and to hold property gives almost unlimited powers. The former mode of operation of the theory is supposed to regulate prices we pay as consumers and the wages or salaries we accept or secure as producers, if we work in an "open shop." But it is the latter mode of operation of the theory which actually determines many if not most prices, and fixes the profits or wages of those groups or individuals that are in a position to take advantage of the situation. In other words, we have war prices without government regulation.

J. H. TUFTS.

SHORTER NOTICES.

THE JUSTIFICATION OF THE GOOD: AN ESSAY ON MORAL PHILOSOPHY.
By Vladimir Solovyof. Translated from the Russian by N. A. Duddington, M.A., with a note by Stephen Graham. London: Constable & Co., Ltd., 1919. Pp. 114, 475. Price, 15s. net.

Solovyof's *Justification of the Good* is here translated for the first time, and very ably translated. It is a massive book, giving the sum of the Russian idealist's theory of the universal basis of morality, which he analyses into three elements, shame, pity and reverence. These fundamental feelings, he considers, exhaust the sphere of man's possible moral relations. Taking Solovyof's three elements separately, pity is not only akin to love, but the origin of love, and a better thing than love. "Love in itself is not a virtue; the virtue behind it, the unconditioned value is always pity."

His attitude to shame is even more debatable. The roots of all that is real are hidden in the darkest earth, he prefaces, and morality is no exception. To him the whole of human morality grows out of the feeling of shame and this feeling of shame is purely sexual in origin (p. 29). Animals are incapable of shame, while man can be defined as the animal capable of shame. "It is precisely at the moment when man falls under the sway of material nature and is overwhelmed by it that his distinctive peculiarity and inner independence assert themselves in the feeling of shame." But what is he ashamed of? Nature itself which is, Solovyof answers, evil. There is no mistaking here the deep undercurrent of oriental pessimism always foremost in Russian religion. The true force of sexual shame, he states, lies in the fact that we are not ashamed of submitting to nature, but "of submitting to it as a bad thing, wholly bad" (p. 40). In that